

*“Walk with God, fill your spirit with prayer and you will bear witness to the depth of your spiritual life and to the power of your Christian faith.”*

Archbishop Hovnan Derderian

Great Lent (Medz Bak) is also called Karasnork in Armenian, since it lasts forty days. Great Lent is the longest of the fasts prescribed in the liturgical calendar and it begins on the Monday following Poon Paregantan and lasts for forty days up until the Friday prior to Lazarus Saturday. Great Lent is therefore the preparatory spiritual journey with its destination of Easter, “The Feast of Feasts.”

### **The Liturgical Structure of Lent**

Lent originated in the very earliest days of the Church as a preparatory time for Easter, when the faithful rededicated themselves and when catechumens were instructed in the faith and prepared for baptism. By observing the forty days of Lent, the individual Christian imitates Jesus’ withdrawal into the wilderness for forty days and rededicated himself to the church through prayer, fasting and learning.

The Lenten worship is thus a school of repentance. It teaches us what repentance is and how to acquire the spirit of repentance. It prepares us for and leads us to spiritual regeneration, without which “absolution” remains meaningless. Both teach about repentance and the way of repentance. And, since there can be no real Christian life without repentance, without this constant “re-evaluation” of life; the Lenten worship is an essential part of the liturgical tradition of the Church.

### **Posture of the Church**

During Lent, the Church maintains a penitential posture that is physically displayed by the closing of the altar curtain on the eve of Poon Paregantan as a symbolic representation of the expulsion of Adam and Eve, the first human beings, from the Garden of Eden. The faithful are thus ushered into the Lenten period as penitents seeking to return to their Creator through prayer, forgiveness and instruction. Also during Lent, it has become the practice of the church to not offer Holy Communion during Divine Liturgy, but is available to those who personally approach the celebrant.

## **Fasting during Lent**

A special word must be said about fasting during lent. Generally speaking, fasting is an essential element of the Christian Life. Christ fasted and taught men to fast. Fasting is done in secret. It has as its goal the purification of our lives, the liberation of our souls and bodies from sin, the strengthening of our human powers of love for God and man, the enlightening of our entire being for communion with the Blessed Trinity.

## THE LENTEN FAST

The word "fast" means not eating all or certain foods. As Orthodox Faithful, we can fast completely at certain times of great importance, and especially each time before receiving Holy Communion. Usually, fasting means limiting the number of meals and/or the type of food eaten.

The purpose of fasting is to remind us of the Scriptural teaching, "Man does not live by bread alone." The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully.

The first sin of our parents, Adam and Eve, was eating from the forbidden tree (*Genesis 3:1-19*). We fast from food, or a food item, as a reminder that we are to fast from sinning and doing evil.

There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need.

Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother?

The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil.

Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called "ascetic." This refers to a ctions of self-denial and spiritual training which are central to fasting.

"Blessed are those who hunger and thirst after righteousness, for they shall be filled."

Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

\*\*\*\*\*

### **Making Lent Great For Your Family**

**By Philip Mamalakis, PhD**

Our neighbors returned from a weekend away at a resort with their two teenagers. They described to us the wonderful food buffet at the resort. The brunch buffet, they reported, had everything, the meats, the scrambled egg bar, tremendous fruit spreads, all the pancakes and toppings you could think of, ten different types of dishes, salmon, croissants, you name it, they had it. They couldn't hold back their dismay as they told us how their two boys came back from the buffet with a bowl of Captain Crunch cereal! "They can have that at home any time," they exclaimed. They could have anything they wanted, a feast fit for a king, and they passed it all up for a bowl of cold cereal.

Lent is a time that we are invited to change our lifestyle in preparation for Easter. Like anything else in life, the more we understand what is happening, the more we indulge in the banquet, the more we will experience God's healing presence in our lives. I won't be able to highlight all of the delicacies that are laid out before us during this Lenten season, so I will highlight three of the dishes that families can partake in as a way of connecting to the banquet ourselves and teaching our children to partake. Notice the first connection, though. The most effective way to teach our children the joy of the liturgical life of the Church is to embrace it in our own lives.

**Make a commitment on how you will fast during Lent**

As Orthodox, we fast from food to be able to fast from sin. And it is our sin that keeps us from experiencing God fully. This connection between how we eat and how we sin is what the Fathers of the Church are clear on. This connection is also something that is lost in contemporary society. In America today, we don't hear a lot about how fasting can help a marriage stay together or how a family can learn to love God through fasting. As a therapist, I see marriages fail because people cannot control how they act towards each other. Essentially the more we indulge ourselves in whatever we want, the more we become enslaved to our desires, rather than free to love. Fasting is not magic, but when we feast at the banquet of our souls through fasting we see God transforming our worldly desires towards His Kingdom. Opening up our marriages and families to fasting opens up our hearts to be filled with the Grace of God and be truly free.

Fasting rules for families is a personal thing. Each family will do it differently. In consultation with your Priest or Spiritual Father, consider following the fasting guidelines of the Church. Consider what you did last year, and take a step further this year. For some, this might mean fasting from meat and dairy the first and last weeks of Lent. For others, it is time to fast from dairy products during every week of Lent, or on Wednesdays and Fridays. Learning to partake of fasting from the buffet of the Church during Lent means letting go of control of our diet and giving this to God. Fasting is not just about food, but also about healing our souls. It is a challenge for us today, but like any sacrifices we make in faith, God's blessings that come from it are uncountable.

Before Lent starts, decide as a family what your church service schedule will be. Families do this all the time at the beginning of the soccer, football, or basketball season. Families look ahead to commit their evenings and weekends to the sport schedule. The coach demands it and families do this. We do this for earthly rewards: a championship team or to help our kids develop their sports skills. Planning in advance that you will go to every Wednesday night Pre-Sanctified service, or Friday night Salutations service,



or Saturday night Vespers is a commitment towards heavenly rewards of peace and healing. Planning ahead what services you will commit to is a way of setting your family's Lenten journey within the life of the parish; right where it belongs.

Now what should we do if our kids don't want to go? Or maybe we have mixed feelings about going. Attending the services requires a commitment of our time that will pay off in transforming our hearts and lives towards receiving God's Grace. God's Grace heals the ills of our souls, but services don't have to be boring. Spend time as a family to make it meaningful. Learn about the service. Ask your Priest to teach what is happening to you and why. Participate in the services by learning the hymns and prayers. Suggest coordinating a potluck or discussion group at Church after service for families. This could mean coordinating activities for kids and discussions for adults. Do a family activity following the service that everyone will enjoy, like a family night at home. Like many good things in life, until we learn to love the medicine of worship in our lives, a teaspoon of sugar helps it go down. There are few things as boring as an Orthodox Church service that you are not connected with and there is nothing more transforming than living a life of worship.

### **Make a commitment to family prayer at home during Lent**

Kids are more likely to feel at home at church if their home feels more like a church. While I am not suggesting that we walk slowly and use quiet voices at home, Lent is a great time to build your family icon corner, or come together before your icon corner in prayer. Mom and dad must be taking things seriously if they are lighting a candle before the icons and bowing their heads in prayer. If we are singing Church hymns at home, our kids will feel a familiarity when the hymns are sung at Church. Lent is a time to consider coming together as a family before the icons instead of before the television. If you don't think you know how to do this, talk to your Priest about how to start to pray or find people to teach you about this.

Consider specifically incorporating the Lenten Prayer of Saint Ephraim as a family. Each evening, following dinner, or before bedtime when everyone is together, gather at the family icon corner and say the prayer all together.

*O Lord and Master of my life, give me not the spirit of sloth, faintheartedness, lust for power, or idle talk. (prostration)*

*But grant me, your servant, the spirit of moderation, humility, patience, and love. (prostration)*

*Yes, O Lord and King, grant me to see my own faults and not to judge my brothers and sisters. For you are blessed to the ages of ages. Amen (prostration)*

After each verse, do a full prostration, or bow, in front of the icon of Christ. This is the same prostration the Priest does at the beginning of services. Nothing shifts a family prayer time like doing prostrations together. Christ is present as we gather, and through the icons. Bowing down to Him makes it real and requires a step in faith. Paradoxically, it strengthens our faith, which is what we need as we try to turn our lives towards Him.

So the Lenten buffet is laid out before us to nourish our souls and prepare us to receive Christ at Easter. We can partake of fasting, church services, and prayer in the home. I have not mentioned many of the other 'dishes' available like confession, forgiveness, almsgiving, reading the scriptures, pilgrimages, reading the lives of the Saints, or memorizing scripture or prayers. The banquet is set for us to partake as much as we desire.

The goal or purpose of Lent is not to fast or pray. The goal of Lent is to experience God directly. Helping our kids 'get more out of Church' means helping them experience God directly. Lent is a time for families to reorient themselves towards God, but it takes a commitment to open our families to the life in Christ and open our homes to God's saving Grace. The feast is there for us to partake of, but we can also walk right by, grabbing a bowl of cold cereal. Remember, though, that after a bowl of cereal you will be hungry again in an hour. But God promises those who partake, that



## LENT

*A Season of  
Prayer,  
Fasting,  
and Almsgiving*

### **The Meaning of Lent**

The principles and practices of Lent in the Armenian Church are deeply rooted in the Bible, the ancient Christian traditions, the life-example of Christ and His disciples, and the lives of the great church fathers, all of whom contributed to the establishment of the canons of Lent. The focus of Lent is on "Man the Sinner": on his repentance, his spiritual cleansing, and his eventual salvation.

Here are two biblical passages that elaborate the deeper meaning of Lent:

Even now, declares the Lord, return to me with all your heart, with fasting and weeping and mourning. Rend your heart and not your garments. Return to the Lord your God. (Joel 2:12-13)

When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners, to be seen of men. Verily I say unto you, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. (Matthew 6:5-6)

Lent is a very personal spiritual journey. It is a period of sincerity, self-recognition and reflection. Abstinence, moderation and sacrifice frees us for meditation and the realization of the darkness of our world without God. As the prophet Joel advised us, you must "turn towards the Lord...with all your heart"-with honesty and humility. In this way we are able to create a bridge between God and us. Through prayer we communicate with God, express our love, ask for forgiveness. Prayers of the sincere heart are acceptable to God.



Jesus' advice as recorded in Matthew's gospel brings to mind a novel by the Russian writer Anton Chekov, which relates how two thieves attack and kill a street beggar and proceed to tear his garments to distribute amongst themselves. In one of the inner pockets of the suit, one thief finds a piece of bacon. He proceeds to have his first bite, when the other thief, suddenly angered, says, "Aren't you ashamed of yourself? Today is Friday, a day of fasting!" His friend looks at him in astonishment, but stops eating the bacon, and the two leave the forest without breaking their fast.

The story points out, in a comic way, that fasting by itself has no meaning if you are disobedient or (like the thieves) committing crimes. Fasting during Lent needs to be done in the context of deep reflection on the truth about ourselves, in a spirit of unusual sincerity and honesty. Fasting is, in fact, a companion to prayer: one more way we speak to God from the heart.

The true understanding of Lent rests on a sturdy tripod of prayer, abstinence and charity. Lent reminds us that man is always confronted with choices—choices that lead us to two paths in life. The first path is one of darkness, evil and sin. The second is that of light, God, righteousness and goodness. At the juncture of these two paths stands the fortress of prayer, abstinence and charity, which leads mankind forward to seek perfection. This is the purpose of Great Lent in the Armenian Church.

The Armenian Apostolic Church has ruled on the traditions of Lent by creating canons based on the thought of the apostles. Apostolic Canon #8 reads: "The Apostles ordered and affirmed that the 40 days be set aside as days of abstinence from evil-doing, from sin and from food, preceding [the day] of the passion of our Savior."

The oldest Armenian Lenten traditions hardly allowed for the consumption of any food at all. Indeed, the Armenian Church sometimes refers to Lent as *Aghouhatzk*, meaning "salt and bread," because at one time these elements were the only permitted foods. Over time, Lenten rules have changed to allow any food that does not derive from animals (meat and milk, e.g.). Alcoholic beverages were also forbidden. These rules were based on the Biblical principle that many human vices proceed from eating and drinking.

© 2014 Diocese of the Armenian Church of America (Eastern), 630 Second Avenue, New York, NY 10016

## SERVICES AND SACRAMENTS

### Great Lent

The period of Great Lent (MEDZ BAHK) begins on February 18 and ends on March 30 this year. As the Liturgy re-presents the life, death and resurrection of Our Lord, the period of Lent re-creates our salvation history from our loss of Paradise to our return to it through Jesus Christ, God the Son. The chart below is provided to help visualize the Lenten period.

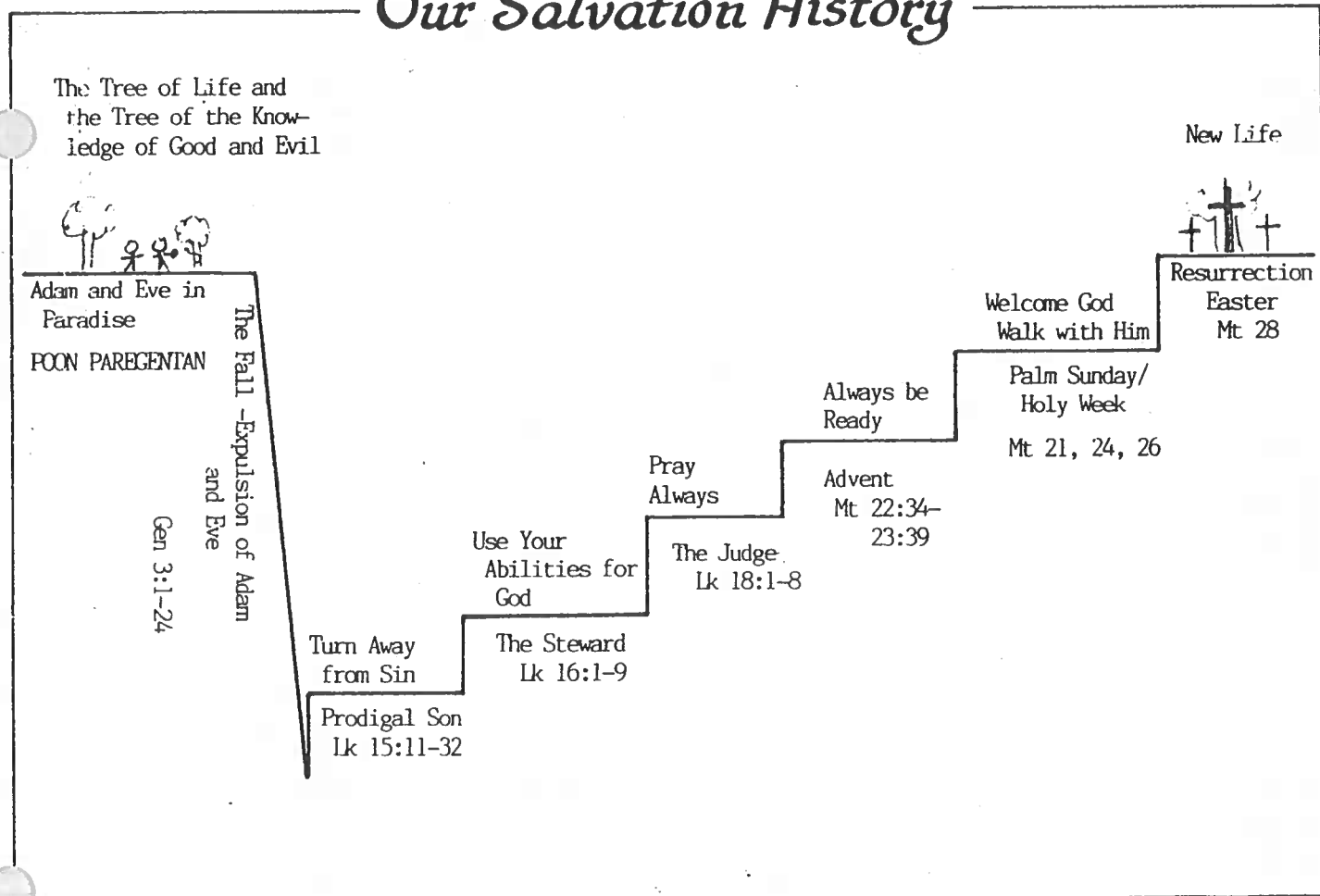
### Church Services

On Sundays, most parishes conduct the Sunrise Service (AREVAKAL) following the abbreviated Divine Liturgy. AREVAKAL is one of the seven daily Offices (services) of the Hours. It is dedicated to God the Holy Spirit and speaks about the universality of our Christian faith.

The evening services of Rest and Peace (HANKSDYAN and KHAGHAGHAGAN) are usually offered together on Wednesday or Friday evenings. Lasting about an hour, they are dedicated to God the Father and God the Holy Spirit, respectively. The well-known 24 Prayers of St. Nersess the Gracefilled are among the prayers recited during the service.

Solemn and introspective, these services set the tone for the entire Lenten period. Self-examination, repentance, confession, prayer, Bible study, good works, and meditation should be part of each day as we move closer to Holy Week. Fasting should be observed if not daily, then at least on Wednesdays and Fridays. These actions strengthen us physically, mentally and spiritually, for as Christians we must "build up your strength in union with the Lord and by means of his mighty power." (Ep 6:10).

## Our Salvation History



Reprinted with permission

# Remembering Traditional Lenten Practice

Many traditional practices of the Armenian people are tied with the Lenten period in preparation for the celebration of the glorious Resurrection of our Lord.

One very beautiful and meaningful tradition is that of sprouting wheat in pretty containers a few weeks before Easter. The green growth would decorate the Holy Table on Holy Thursday (AVAK HINK-SHAP-TI) and through Easter.

In Armenia and in the Middle Eastern countries where many Armenians lived, often the months of March and April were not warm enough for flowers to grow abundantly. So people took wheat sprouts to church to adorn the Holy Table on Holy Thursday and also Christ's tomb on Good Friday (AVAK OORPAT).

Some reflection will help us see that this tradition has a lot of religious symbolism tied to it. We know that each wheat grain has a tiny plant in it, which when planted will grow and produce many more grains of wheat. We also notice that the grain that is planted dies when the new plant grows out of it. The seed must fall into the ground and die before new life grows from it. Isn't this what Jesus taught to us in the gospel of John 12:24-25?

*"In truth, in very truth I tell you, a grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies, it bears a rich harvest."*

As always, our Lord used the example of the grain to teach something of deeper meaning. What he meant was that He had life in Him, like the wheat grain that has life in it. But as long as He stayed on earth, that life would be in Him only, just as the grain would contain the life in itself. It was necessary for Him to die and be buried in the earth, just as the seed is buried when planted, so that through His resurrection many sinful people would be redeemed and have eternal life.

---

*Contd. from page 1, column 2*

they are called upon to give up things that are pleasurable, but also as a time to grow further in understanding and accepting the love of God through Christ. This love will help them cultivate their willingness and ability to practice doing things which are pleasant in the sight of God, even if it hurts or causes inconveniences and unpleasantness. Children should be helped to realize that progress, peace and order are secured through people who have disciplined themselves to persevere and endure in the exercise of their will and determination. During Great Lent children can learn by the example of adults that are around them, that to cultivate the life of the spirit one needs to exercise discipline, which is the other side of love. K.K.

This is the crux of our Christian faith, in Christ's death and resurrection we too have a share; we too must die to be resurrected.

We know that death is inevitable for all humans, it was so before Christ's coming too. However, since the Incarnation of our Lord, His death and His Resurrection, our death has been transformed. It no longer is the end of all, but an end with a beginning. We have the hope of being raised at His Second Coming to live with God eternally.

We don't have to wait until the Second Coming to experience the joy of the Resurrection, because during our life we can have a foretaste of the pain of death, and the joy of resurrection. Death is the total loss of one's life, and being. In our daily life all of us experience degrees of personal losses, be they physical or emotional. Death is extremely painful too. Our losses cause pain and suffering, thus preparing us for the eventual total separation. Christian hope through the knowledge of Christ's redemptive work can transform our pains and losses into moments of realization of new life, into the infusion of new strength coming from an unfathomable source, from our Hope and Life, Jesus Christ our Lord and Saviour.

It is our responsibility to help our students experience the reality of the Resurrection in their lives according to the level of their development and their ability to understand. You may choose to do this activity with your class as a springboard for further development to our belief in the Resurrection.

## YOU WILL NEED:

a shallow container  
some cotton and soil (soil is optional)  
raw wheat (with skin) or lentils  
water

1. Start about the 5th or 6th week of Lent.
2. Spread a thin layer of cotton in the dish and sprinkle some water on it to lay the cotton flat.
3. Next spread the wheat on top of the cotton, covering all areas. The closer the seeds are, the fuller growth you will get.
4. If you have some soil, cover seeds lightly with the soil. If not, then omit this step.
5. Sprinkle with water so that all the seeds are soaked.
6. Cover with Saran wrap and place in a warm corner.
7. Check periodically to keep the seeds moist. Sprinkle with water if needed.
8. When the seeds start to sprout and are about ½ inch high, uncover the dish and place it in a well-lighted place. Some sunshine will help.
9. Make sure plants are always kept moist.

10. A bright green growth will be ready in about two weeks for you to take to church.

You may choose a round dish, symbolizing completeness, and perfection, since God is the absolute perfection. Or, arrange your cotton in an oblong dish in the shape of a cross so that the wheat will form a cross.

## CONCEPTS TO BE DEVELOPED WITH PARTICULAR AGE GROUPS FOR THE PRIMARY GRADES: 1-3

With children of ages 6-9 begin with the activity itself. After the wheat has been planted and grown have the children observe what has happened to the seed. Help them see that the seed is no longer the same as it was before you planted it. It has rotted. But out of the rotted seed a beautiful fresh blade of the wheat plant has grown. Though the seed has died, a new plant now lives in its place which will produce many more grains of wheat. You may lead to the Resurrection by pointing out that usually we plant seeds in the spring. It is usually during the early spring months that we celebrate Easter, the feast of the Resurrection of our Lord. He was crucified, died and was buried. But on the third day He rose from the dead, because He is God and has the power to give life to all. Young children will accept your simple statement readily. Do not try to give complicated explanations about the Resurrection — that will only confuse them more. The Biblical passage of John 12:24-25 may provide the theme for a bulletin board, but without any extension or explanation of meaning into our own resurrection. At this stage the children are unable to understand the analogy between our death and resurrection which is linked with Christ's, with that of the death of the seed and the emergence of the new plant. Any attempt to explain this might only block the way for further development of faith when they would be ready for it.

## FOR THE INTERMEDIATE GRADES: 4-6

Children of ages 9-12 still think in concrete terms, but are better able to relate their understanding of one concrete fact to another. The natural phenomenon of planting a seed and seeing the new plant emerge is of great interest to them. These children are fascinated with experiments and explorations of the natural world. Jesus capitalized on the natural interests of a farming community when He was teaching deep concepts. In order to have His disciples grasp well the necessity of His death so that His mission to save us may be completed, Jesus used the example of the seed which dies in order to

give life to a new plant which in turn would produce many more seeds.

You may tie this concept to the symbolism of our death and burial in the baptismal waters and our resurrection as we are lifted up from the Holy font, becoming members of the body of Christ. We too receive a new life when we are raised with Christ. This is the intent of baptism. Through baptism a new life begins for the Christian. It must grow through education and produce fruit, by the way we live, just like the wheat plant would produce many grains of wheat if it grows under the proper conditions.

Here again there should not be any attempt to explain what actually is meant by dying with Christ in the baptismal waters. This is a highly sophisticated and deep idea which will only confuse the children. Help them notice that our baptism symbolizes the core of our faith, that because of Jesus' death and resurrection we too may be resurrected into eternal life. Planting the wheat and growing it will make their understanding a more concrete and tangible reality.

## FOR THE UPPER GRADES: 7-12

Our young teens are capable of transferring a concrete concept to explain a more abstract one. This experience of planting the wheat can introduce a lesson on life and death, since the passage from John 12 deals exactly with that.

1. Beginning with the observation of the wheat the adolescents will notice that part of the seed is no longer there. The seed is softer and hollow. Only the shell has remained. There has been a *loss*, part of the seed has died. But because the seed has died, there is new life, a new blade has grown with the potential of bearing other seeds, more than the single solitary seed.

2. Have them reflect and share on their personal experiences of loss; whether they be physical, or friendships, opportunities for achievement, etc. Let them relate the feelings which have followed these losses. They'll discover that these losses usually have caused pain, sadness, suffering and often sacrifice. But if injury to part of their body, or the temporary loss of the use of one of their members made them appreciate their body, if the loss of a friend helped them appreciate friends more, if the loss of an opportunity for growth and achievement has taught one to be more alert and ready to utilize other opportunities, then the pain and sadness or suffering that accompanied them becomes easier to bear. Because out of that pain and loss has emerged a newness of life. Such losses, 'little deaths' help us grasp what death is all about when we will lose all that we have, our whole existence on earth. But we also get to feel what our new life will be like when we are raised to live with Christ each time we experience the joy of the



restoration of our health, of a new chance, new friends, new hopes, in other words the joy of 'new life'. The Feast of the Resurrection of our Lord is a powerful reminder of that hope for New Life which every Christian awaits.

### LET THEM EXPRESS THEIR LEARNING IN WORSHIP

It is through worship in Church that we give expression to our beliefs. Give that joy to your students too. The sprouted wheat plants may be offered to adorn the Holy Table during Holy Week. The students may carry their plants in procession to the chancel, where their gifts will be received by the priest. Arrange with your pastor for the most suitable day for your parish. It may be either before the Badarak of Holy Thursday, or before the Burial Service begins on Good Friday, or prior to the JURAKALOOYTZ (Easter Eve) Badarak on Holy Saturday.

### SOME FACTS TO KNOW ABOUT LENT

Lent in the Armenian Church begins on the Monday following *Poon Paregentan* or the Sunday of Good Living, not on Wednesday as in the Roman and other Western Churches. This year lent began on February 26.

Changes in the physical appearance of the interior of the church, and variations in practice and behavior during *Badarak* reflect the penitential season.

The drawn curtain which is either black or purple is the most obvious change. *Badarak* is celebrated within the closed curtain.

The Gospels book is not elevated during the *Havadamk*, neither is the Kiss of Peace given.

Communion is received only by the celebrant. Communion is given to church members only for special needs and in cases of illness.

The practices just mentioned are unique in our Church. Our Church fathers have deemed it appropriate to place all the Church members in a state of penance for the duration of Lent. Penitents are not allowed to be present within the Church during *Badarak*, but are asked to remain in the vestibule. The deacon intones this instruction just before the Holy Sacrifice begins. "Let none of

the catechumen, none of little faith and none of the penitents, nor the unclean, draw near unto this divine mystery." This is so, because as penitents they are not allowed to receive any of the Sacraments of the Church, but can be present at the celebration of the Eucharist only from afar, praying for the forgiveness of their sins. Therefore, since it would be impossible to accommodate the whole congregation of penitents in the small vestibule, for practicality the curtain on the altar is drawn separating the penitents from actual participation in the celebration. Therefore, the Kiss of Peace and the reception of Holy Communion takes place only for those who are within the drawn curtain.

### Available From the CRE AUDIO-VISUALS FOR LENT

#### FOR SALE

Last Days of Christ's Life on Earth — filmstrip 12 frames of Armenian miniature illuminations with accompanying narration. For Grades 6 and above.

Price: \$5.00

#### FOR BORROWING

The filmstrips listed below have children's (ages 8 and above) and adult narration on record. Send \$2.00 for postage and handling.

A. The Passion Story — Set of 5 filmstrips and records:

1. *The Last Supper*
2. *Gethsemane*
3. *Arrest and Trial*
4. *Judgment and crucifixion*
5. *The Resurrection*

B. The Last Journey to Jerusalem —

C. The Betrayal at Gethsemane —

D. The trial Before Pilate

E. Jesus before the High Priest

F. The Crucifixion

G. The Upper Room

Council for Religious Education BULLETIN  
Diocese of the Armenian Church  
630 Second Avenue  
New York, N.Y. 10016

Editor: Sirarpi Feredjian



# WE CONFESS OUR FAITH IN THE CREED

BEFORE TIME BEGAN	CREATION & FALL	PROMISE & PREPARATION	INCARNATION	REDEMPTION	CHURCH	KINGDOM
<p>We believe in One God the <u>Father Almighty</u>..</p> <p>And in <u>One Lord Jesus Christ, the Son of God</u>, begotten of God the Father only-begotten, that is of the substance of the Father. God of God, light of light, very God of very God, begotten and not made. Himself of the nature of the Father.</p> <p>We believe also in the <u>Holy Spirit</u>, the uncreate and the perfect..</p>	<p>..maker of heaven and earth, of things visible and invisible.</p> <p>..by whom all things came into being in heaven and on earth, visible and invisible;</p>	<p>..who spoke in the law and in the prophets and in the Gospels; Who came down upon the Jordan..</p>	<p>Who for us men and our salvation came down from heaven and was <u>incarnate</u>, was <u>made man</u>, was <u>born perfect</u> of the holy virgin Mary by the Holy Spirit; By whom he took body, soul and mind and everything that is in man, truly and not in semblance.</p>	<p>He suffered and was crucified and was buried and rose again on the <u>third day</u> and ascended into heaven with the same body and sat at the right hand of the Father.</p>	<p>..preached to the apostles and dwelt in the saints.</p> <p>..in only one universal and apostolic Church; In one baptism for the remission and forgiveness of sins;</p>	<p>He is to come with the same body and with the glory of the Father to judge the quick and the dead; of whose <u>kingdom</u> there is no end.</p> <p>In the resurrection of the dead, in the everlasting judgment of souls and bodies, in the kingdom of heaven and in the life eternal.</p>

WE BELIEVE...